936 of rattles, they sometimes stay with them till late in the night.
832 They bring them small presents, articles of clothing or other things, and thus obtain permission to have intercourse with them. Mboza described to me a very immoral meeting which sometimes takes place in these huts in connection with the *milebe* habit, and which is connected with this gangisa. It is impossible to give the details here. (Annotatio 5.)[2]

836 The gangisa custom is, from our point of view, very immoral.
831 Amongst Natives it is not censured at all, and it would be more accurate to speak of *amorality* then of *immorality*, amongst them, on this particular point. A boy who has no such flirt, no *shigango*, is laughed at as a coward ; a girl who refuses to accept such advances is accused of being malformed. However Mboza told me he had never had a shigango himself and the abuse in this respect is not approved of by old people. In Manyisa, I heard of a young chief who was leading all the lads to gangisa and forcing the girls to accept them. The extent of this evil depends very much [644] on the character of the boys and girls. I may add that, as regards the young people of the capital, they are not allowed to practise the gangisa because they belong to the royal family and are closely watched.

When they become Christians, Natives readily accept our standard of morality, but cases of fornication are very frequent amongst converts, so much so that this has been rightly called the African sin! I mention this fact, but I must say on the other hand that thousands of pupils in our Native Institutions lead a very moral and continent life and do not seem to find any great difficulty in doing so.

839 If the gangisa spoils the whole life of the young heathen, it is
177 only just to add that they do not practise two vices which are prevalent amongst certain civilised nations, onanism and sodomy. These immoral customs were entirely unknown in the Thonga tribe before the coming of civilisation. Unhappily it is no longer so now, as we shall see in Appendix III on unnatural vice in Johannesburg.

836 Comparing the habits of the Pedis and the Thongas we observe
837 this strange fact : amongst the Thongas the unmarried girl is

1 [See p. 517 in these categories or in 116 -- Analyst]

1: Junod M-5 (1895-1909)1927 Thonga

838 548 588 entrance of the yard, come and "humutsha" i. e. make proposals to the younger ones, not only to little boys (there are only a few of these) but also to boys up to the age of twenty and more. If these lads consent to become their bakhontshana, they will be treated with greater kindness than the others. Their husbands will give them 10/ to woo them (buta) and will choose for them easy occupations, as, for instance, sweeping the dormitories, whilst the others will have to go to the hard underground work. Those who have not been chosen on their arrival by the policemen will probably receive a similar proposal from their older companions in the mine, and these men will then help them in the difficult task of "be hole" i. e. digging their hole. But the "husband" will have not only to woo this peculiar kind of *nsati* (wife) ; he must also *lobola* her, and a feast sometimes takes place when as much as £ 25 is put on the ground, a goat is killed and a real contract made which binds the nkhontshana to his master for the whole time he remains in the Compounds. The elder brother of the boy will receive the money in this disgusting parody of the Bantu marriage.

Sometimes the husband pays his nkhontshana at the end of each month as much as £ 1.10 and this represents a big increase in the earnings of the boy.

What happens when the contract is broken ? The "husband" claims the money remitted by him. If the boy refuses to return it the matter may be brought before the Compound Manager, who generally dismisses the plaintiff, saying : "If the boy does not love you any more, let him go."

839 777 548 588 The cause of the evil is not difficult to detect : it is the segregation of the Native miners in these enormous conglomerations of males, far from home, far from their wives, a most abnormal condition of life for men who have always enjoyed the freedom of the African bush. When prostitutes were allowed to live near the Compounds, unnatural vice was not so common ; when they were driven out, bukhontshana at once increased enormously, and thus the disappearance of one evil brought a new one in its train. On the other hand, my informant asserted that Thongas (Matshanganas, as they are called in Johannesburg) had never much frequented the haunts of prostitution, from fear of venereal diseases. They prefered a nkhontshana ; the danger was not so great! As the word nkontshana comes from the Bilen country, the home of the Matshanganas, it might be thought that this vice was known and practised amongst Natives before it took on such extensive proportions in the Compounds. There is an old Thonga song which

839 177 548 588 says: "You, nkhontshana, get up, the cocks are crowing, be not surprised by the rising sun." This song warns the girl who has gone during the night to sleep in the lao, the boys' hut, that she had better run away at once lest she should be found in a place where she ought not to be. But it is a girl who is meant here and not a Johannesburg nkhontshana! No! Greek heathenism knew this refinement of immorality and indulged in it, but Bantu heathenism, whatever may be its corruption, never dreamed of it. Even to-day, though it is said to have penetrated into some parts (as in the Maputju country), the Native kraal feels a real abhorrence of it. I was told the following story. A man, in Bilen, had married a woman; he came to the Rand and took his wife's brother as his nkhontshana. When he returned home, his parents-in-law were very angry with him; they gave him back the lobolo money and took their daughter from him, saying: "You are a hyena! You are a wizard! You might as well sin with your mother-in-law!" — Unnatural vice was taught to the South African Bantus by 839 177 men of a foreign race; it first invaded the prisons; now it is raging in these big Native miners' settlements, where it is deflouring the Bantu youth. For if it does not immediately destroy their physical strength, this perversion of one of the most essential functions of man corrupts the sources of moral stamina and endangers the foundations of Bantu social life.

Is there no remedy for this terrible evil?

The worst aspect of the situation is that the immense majority of the Natives themselves do not consider this sin as of any importance 839 684 548 at all. They speak of it with laughter. I was told that it is severely prohibited by law and that any boy found guilty of bukhontshana is condemned to twelve months' imprisonment. But it is extremely difficult to bring the evidence necessary for conviction. The indunas and Native policemen enter into a conspiration of silence, being themselves the first and greatest sinners in this respect. Happily the Mission is fighting the evil as energetically as possible and the Compound Managers help its agents to secure separate dormitories, where a certain number of boys can find a refuge against contamination. A few hundreds or thousands escape in this way, but what is that in comparison with the tens of thousands who are exposed to this frightful temptation in the Compounds fittingly spoken of, by a wise South African statesman, as the University of crime?

839 548 My informant, who was perfectly acquainted with the circumstances of life in the Compounds, mentioned the following measures which he

1: Junod M-5 (1895-1909)1927 Thonga

839/548 thought might be useful in the repression of this vice. Prohibit the use of curtains enclosing two beds, this being an unmistakable sign that bukhontshana is practised behind them. Arrange the beds so that they do not touch each other. (I hear that some Mining Companies have spent and are still spending large sums of money to secure this end, but the actual sleeping accommodation ought to be entirely transformed if the Companies are determined effectively to check the evil.) Introduce a strict watch during the night. Put in electric light everywhere in order to illuminate the dormitories at any time when required. I do not know how far such measures would be effective. The only conclusion I would offer on this painful subject is this. As white civilisation is responsible for the introduction and the frightful development of this vice amongst the Natives, the Whites must not remain indifferent in the face of an iniquity which threatens the very life of the South African Tribe.